WESTERN LUMINARY.

"THE LAMB IS THE LIGHT THEREOF."—Rev. xxi. 23

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Extracts from a Discourse, delivered in the Chapel of Nassau Hall, before the Literary and Philosophical Society of New-Jersey, at its first annual meeting, September 27, 1825. By SAMUEL MILLER, D. D. *Professor of Ecclesiastical History and Church Government, in the Theological Seminary at Princeton, and Corresponding Secretary of said Society.*

The declared objects of our Society, as set forth in its Constitution, are, "*the promotion of useful knowledge, and the friendly and profitable intercourse of the literary and scientific gentlemen of New-Jersey.*" We are persuaded that so far as we shall be enabled to promote the interests of literature and science, we shall contribute to the real honour and welfare of the State. And we have no doubt that one of the most probable means of advancing the great cause of useful knowledge, will be to promote mutual acquaintance, union, and co-operation among those who love that cause, and are qualified to be its benefactors.

The social principle pervades all the rational enjoyments, and all the best interests of our species. "It is not good," in any sense, "that man should be alone." And, certainly, in the pursuits, the pleasures, and the emoluments of literature and science, he can as little afford to stand aloof from his fellow men, and to cherish the spirit of a solitary being, as in any department of human activity. In gathering and using the products of the soil, or in seeking the means of sensual gratification in any way, man may riot, if he will, as a mere animal, in ignoble solitude. Yet even this is considered, by all whose opinion is valuable, as degrading to himself. But in the empire of knowledge, men can neither inquire nor execute to the highest advantage, except in union and concert. Hence the old and generally received remark, that in all ages and countries, great men have commonly arisen in clusters. Not only because great occasions have seldom failed, in the ordering of Providence, to become the means of bringing forward and forming distinguished agents for the important work, which, at once, demanded and trained them; but also because, in coming forth, and in performing their respective tasks, they mutually aided, excited, and elevated each other.

When literature had a small and temporary revival under *Charlemagne*, we read of a Society of learned men, who associated under the auspices of that celebrated Monarch, for the purpose of improving each other, and of promoting useful knowledge. This is, so far as I am informed, the first Society of the kind on record. The plan,

however, appears to have been rude and defective, and the manner in which it was carried into execution, of small practical utility. After this effort, we hear of little more of the same nature until the sixteenth century, when several literary and scientific societies were formed in *Italy*. Still, however, they seem to have been, in their plan and their influence, much inferior to any which have flourished since. The most enlarged ideas of such associations appear to have originated with Lord Chancellor *Bacon*, who, in his *New Atalantis*, delineated a plan of such an institution, more liberal, extensive, and enlightened than had been ever before proposed. His project, indeed, received little encouragement from his contemporaries; but it was destined to produce very important effects not long afterwards.

In the seventeenth century, the conviction of the importance of such societies, and a taste for forming them, may be said to have commenced their prevalence, and to have made a general impression on the literary world. It was a little after the middle of that century that the two most conspicuous associations of the kind in Europe, namely, the "Royal Society," of *England*, and the "Royal Academy of Sciences," of *France*, were formed: the former by Mr. *Boyle*, Bishop *Wilkins*, Mr. *Hooke*, and a number of others, who, at that time, held a high station in the philosophical world;—and the latter by Louis XIV, prompted by the suggestion, and assisted by the counsels of his minister, M *Colbert*. Those who have examined the numerous volumes which contain the transactions of these celebrated societies, cannot hesitate for a moment to believe, that they have contributed in a very important degree to the advancement of useful knowledge, not only in *Great Britain* and *France*, but throughout the world.

But the eighteenth century is pre eminently remarkable for multiplying these associations; for a great increase in the number of their publications; and for their unexampled activity and usefulness in the cause of science. And after the most ample experience we are warranted in saying, that they have exerted, and continue to exert, an influence eminently beneficial to the interests of liberal knowledge. They have made learned men better acquainted with each other. They have kindled a spirit of generous emulation among the votaries of science. They have stimulated into action many useful talents, by holding out suitable encouragements to exertion. They have suggested objects of inquiry, and methods of experiment, which might otherwise have escaped attention. They have operated like happily adjusted lenses, to converge the rays of light to one focus, there to produce genial warmth, motion, and life, where all was cold and dead before. They have also furnished useful repositories for the observations and discoveries of the ingenious, and have thus presented to the world many valuable productions, which would otherwise have been lost, through the modesty, the indolence, or the poverty of their authors. These associations, moreover, by extending their literary invitations and honours to other countries, bind more closely together the members of the republic of letters in different quarters of the globe, and teach them to feel as brethren embarked in the same great cause. It would not be difficult, I am persuaded, to show, that such confederations of learned men have had a very perceptible influence in promoting even national prosperity and greatness, and in widely extending a spirit of general improvement.

The number of societies of this kind in the United States, though comparatively small, are well worthy of notice and imitation. The first in order, both with regard to time and importance, is "The American Philosophical Society,

held at Philadelphia, for promoting Useful Knowledge." It was formed, in the year 1769, by the union of two smaller societies, which had for some time existed in that city; and has been ever since continued in useful and respectable operation. Of this society, Dr. *Franklin* was the most conspicuous and active founder, assisted by Dr. *Rittenhouse*, then entering on his illustrious course, the Rev. Drs. *Ewing* and *Smith*, and a number of other friends of liberal knowledge, whose names have secured an imperishable record in the history of American literature. The Volumes of Transactions which this society has published, are too well known to require commendation here. Some of the Astronomical Papers contained in the 1st volume of those Transactions, served, it is well ascertained, at that early day, in connection with the experiments on Electricity, by Dr. *Franklin*, to make a most respectful impression throughout *Europe*, with regard to the native genius and science of our country.

"The American Academy of Arts and Sciences," held at *Boston*, was established in 1780. It has published several volumes of Communications, which afford a very honourable specimen of the talents, learning, and diligence of its members, and a pledge of still greater usefulness in future. "The Connecticut Academy of Arts and Sciences," formed at *New-Haven*, in 1799; and "The Literary and Philosophical Society of New-York," founded in 1814, have also entered on a career, which bids fair to be, at once, reputable to themselves, and beneficial to our country. A few other associations of a similar kind, but on a smaller scale, and of less celebrity, have arisen in different parts of the United States; and ought to operate as a stimulus to us, and as examples of how much, even with smaller means than we possess, an enlightened zeal can effect.

Suffer me now, gentlemen, most respectfully to suggest a thought or two on some of the objects to which our attention, as the "Literary and Philosophical Society of New Jersey," ought to be more particularly directed.

Allow me, then, first of all, to say, that the great interests of EDUCATION appear to me to be among the most radical and important to which our attention can be directed. Our state possesses a large and constantly accumulating COMMON SCHOOL-FUND, which will soon be set in active operation, and possess, we hope, much potency. It is of the utmost importance that a wise system be formed, by means of which this fund shall be made to accomplish, under the Divine blessing, the LARGEST POSSIBLE AMOUNT OF BENEFIT TO THE RISING GENERATION, AND ESPECIALLY TO THE CHILDREN OF THE POOR. The intellectual, the moral, the political, and the physical interests of *New-Jersey*, are all wrapt up in this MIGHTY SUBJECT. If there be any temporal concern worthy of our attention as politicians, as philanthropists, or as philosophers, it is the grand concern of ELEMENTARY PUBLIC INSTRUCTION

To the same general subject belongs another consideration, which has been by far too much neglected in our highly favoured and enterprising country. I refer to some plan by which places in our COLLEGES shall be made accessible to the children of the POOR as well as to those of the rich. There ought to be, in all our higher institutions of learning, a number of SCHOLARSHIPS, for the support of such indigent young men of promising talents and good moral character, as have an ardent thirst for knowledge, and wish to proceed to the more advanced grades of education. To this provision, which every enlightened community owes to itself, ought to be added another,—that of FELLOWSHIPS,—after the example of all the best foreign Universities, on the basis of which a select number of indigent

students, who have gone through the regular Collegiate course, and have a taste and capacity for much higher attainments, may remain several years longer engaged in study, and thus become eminently fitted for the highest and most important trusts of Academical office. Establishments of this kind, which shall give the son of the poorest man in the community,—if he have talents and virtue,—the opportunity of rising to the most elevated honours of any profession which he may select—and which shall also furnish the means of providing ripe and thorough scholars, to fill the chairs of Collegiate government and instruction, ought to lie near the heart of every friend to sound learning, as well as of every enlightened Statesman.

That "Ignorance is the mother of devotion," is a "doctrine of devils," and as stupid as it is diabolical. The time, we trust, is forever gone by, when such fears are to be indulged, or such a doctrine tolerated. I have no doubt that the memorable saying of Lord *Bacon* is, emphatically, a truth—that "Philosophy, when studied superficially, leads to unbelief and atheism; but when profoundly understood, *is sure to produce veneration to God, and to render faith in him the ruling principle of our life.*" It is true, indeed, that some presumptuous claimants of the name of Philosopher, in the eighteenth century, attempted to extend the principles of that illustrious Father of Experimental Philosophy, to a length equally dangerous and insane;—to a length which would have accounted for all the phenomena of motion, life, and mind, on the principles of the material system alone; and, of course, would have banished the Creator from his own world. But this daring perversion was infinitely remote from the spirit of *Bacon*. Whatever may be said of his personal failings, *his system had, surely, as much piety as genius;* and if his professed followers are not at least speculative Christians, it is because they have deserted their Master.

From the Connecticut Observer.

THE WORLDLY PROFESSOR.

When I see a professor of religion, whose life bears no visible marks of distinction from the lives of unbelievers, I ask why is this? And I am answered, he is a worldly Christian. 'Worldly Christian! What does this mean?' 'Oh, it means a Christian whose treasure is on the earth!' And will such a Christian ever get to heaven? The testimony of Christ is—"not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my father, which is in heaven." "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is there will your heart be also." Such a professor is in no respect preparing for heaven, and without a transformation of his affections, he could not be happy in heaven, were it possible for him to be admitted there. Such qualification is requisite for enjoyment even in heaven. The worldly professor to be happy *there*, must have his idols in the world. That which he here loves supremely, would be necessary to his happiness in heaven, unless he should undergo a moral change at death. Provided he dies as he lives, and at death is separated from all he loves in the world, he cannot rationally hope to be any otherwise than miserable beyond the grave. It is then desirable that the worldly professor should be brought to see his mistake, and to know his true condition. There are many marks by which he is to be known, some of which are the following:—He is habitually hurried in

the business of the world; and this hurry of business leads him to neglect religious duties. He does not find time for the daily reading of the Bible, for stated seasons of secret prayer, and for prayer regularly in his family. He cannot be charged with entire neglect of those duties, yet he is inconstant, irregular, and superficial in the performance. He hurries through them, when he does not omit them, and his calls in business are so pressing, that he often omits them; when he attempts to perform them, the world is so much in his thoughts, that he derives no satisfaction from the duties at any time. He would not be thought to live without prayer, yet he has nothing of the spirit of prayer, and in its performance is like a slave performing his task.

Another mark is his neglect of public worship on the Sabbath. He labours so hard during the week, that he thinks it his duty to stay at home and rest on the Sabbath, and is very inconstant in his attendance on public worship; he goes once in a while, when it is most convenient, and regulates his attendance simply by its convenience. He feels under no obligation to go, because it is a religious duty, nor can he be persuaded to believe that he is doing wrong in his neglect. He will plead in excuse, that he can read at home, and pray at home, and spend the Sabbath as well, as to attend on public worship; when in reality his motive is to take rest, that he may, the moment the Sabbath is gone, resume his worldly business. The Sabbath, as a religious institution, is a weariness to him.

Again: The worldly professor does not find time to attend Sacramental Lectures, and other occasional seasons of worship. He either forgets the appointment which he hears made, or persuades himself that his calls of worldly business require his attention, and are more important than the Lecture. He does not feel that the Lecture is necessary, and when he attends on it, his thoughts are still on the world, and he really considers it as to him lost time. And the Sacrament is a dry unmeaning ceremony to him. He attends occasionally on this service, but without any spirituality of mind. In this most solemn and affecting service, his thoughts are wandering, and his attention is on something else, so that he fails of the good designed to be secured by the institution. His covetousness is manifest in his unwillingness to support religious institutions. He is uniformly of opinion, that ministers' salaries are too high, and in respect to the manner of paying a salary, he chooses that which will enable him to pass along with paying the least possible. He is continually afraid of expense. He hardly dare belong to an Ecclesiastical Society for fear the meeting house may require some repairs, or may want painting, or that he may in some manner or other have something to pay; and as it respects charitable objects, he cares nothing at all about them, only as he is troubled because others are so unwise as to give their substance in this way. He considers the money as lost, which is expended for the extension of the gospel, and for the translation of the Scriptures into the languages of the Heathen. He will not be informed on the subject, and he lives in ignorance, under the apprehension, that he is serving God in providing for his own to the neglect of the claims and wants of fellow-beings, when in reality he is under the dominion of covetousness, which is idolatry.

Such are some of the marks by which a worldly professor is to be known. And concerning him, there is very little ground for hope, that he will ever reform! It is more than probable, he will go on to eternity, as he has commenced, and when he comes to stand at the judgment seat of Christ that he will receive the sentence—"I never knew you, depart from me, accursed, into everlasting fire."

MAHOMEDANS CLAIMED AS KINDRED BY SOCINIANS

Socinians of the day have often complained of the efforts of Christians to identify their principles and sympathies with those of Mahomedans. The following peculiar fragment throws some light upon that subject. It is taken from Dr. Mason's *Plea for Sacramental Communion.*

There is a very curious, though almost forgotten paper, in which the *Unitarians*, as they call themselves, in opposition to those who hold the doctrine of the ever-blessed *Trinity*, expressly claim kindred with the Mahometans. It is an address from two English Socinians or Arians, (it matters little which) "in their own names, and in that of a multitude of their persuasion," whom they style "a wise and religious sort of people," to the *Morocco* embassador at the court of CHARLES the II. and is entitled, "*An Epistle Dedicatory to his illustrious* EXCELLENCY, AMETH BEN AMETH, *embassador of the mighty emperor of* FEZ *and* MOROCCO, *to* CHARLES II *King of Great Britain.*"

In this "epistle dedicatory," they tell his Mahometan Excellency that the faith of his countrymen and sect is much purer in the article "touching the belief of an only sovereign God," and "many other wholesome doctrines," than the faith of either Papal or Protestant Christendom: seeing that about these doctrines in which they, the Mahometans, "persevere," "this, our western part of the world," the British isles and European continent, "are declined into several errors from the integrity of their predecessors." And they "heartily salute and congratulate his Excellency, and all who were with him, as *votaries and* FELLOW *worshipers* of that sole Supreme Deity of the Almighty Father and Creator." Observe, they are *not* "fellow-worshippers" with *Christians* in this matter (God be praised!) but with *Mahometans*—And they "greatly rejoice and thank his Divine bounty that hath preserved the Emperor of Morocco and his people," being *Mahometans*, "in the excellent knowledge of that truth," already mentioned, which the Christian world, it seems, had lost; and they assure his Excellency, which is a certain verity, that "in those important points," viz: the *Unitarian* doctrines concerning God, they "draw nigher to the *Mahometans*, than all other Protestant or Papal Christians"—and they furthermore state to his Excellency, that they are their, the Mahometans', "*nearest* fellow-champions for those truths:" and, moreover, "that *God had raised up their Mahomet to defend the same truth*;" viz: "*the faith of one Supreme God, with the* SWORD, *as a scourge on those idolizing Christians*," even as "they, with their *Unitarian* brethren," had been accustomed to "defend it with their pens." Behold a "defender of the faith," far goodlier than *Henry* the VIII; and much dearer to the *Unitarians* than any of his successors, not excepting EDWARD the VI. or *William* of Orange! Behold an *ancient* and avowed alliance; "The SWORD of MAHOMET and the UNITARIAN *pen!*" All this and more, in a style of fawning compliment, from a sect of professed Christians to an embassador of the GREAT IMPOSTOR: who probably honoured their two representatives, the instant their backs were turned, with the ordinary loving appellation of "*Christian dogs.*"

The whole of this precious "epistle" is prefixed to LESLIE'S "*Socinian controversy discussed.*" Theol. Works, Vol. I. 207, 211.

Such an acknowledged coincidence between *Unitarianism* and *Mahometanism*, goes far to justify the assertion, that there is no very wide difference between *Unitarians* and *Deists*. But we are not left to construction or inference

on this head. The affinity is distinctly avowed by no less a personage than the colossal English Socinian—the late Dr. JOSEPH PRIESTLEY. In a letter to his friend, Mr. BELSHAM, dated "Northumberland, April 23, 1813." speaking of Mr. JEFFERSON, former President of the United States, the Doctor observes, that "he," (Mr. Jefferson) "is generally considered as an *unbeliever*," i. e. an *infidel*. "*If so*, however, *he cannot be far from* us." Here is a fair and full confession, that infidelity and socinianism are near neighbours; or else, a person allowed to be an infidel would be "far off" from a Socinian, which Dr. Priestley says is not the fact. We say so too; and that they had much better shake hands at once, than keep up an unmeaning warfare: especially, as WILLIAM WELLS, Esq of Boston, a gentleman of talent and a scholar, "whose zeal," to quote Mr. Belsham, "whose zeal for truth," i. e. Socinianism, "is beyond all praise," has told us, in a letter to Mr. B. March 31, 1812, "that Unitarianism consists rather in *not* believing!!" Now if *faith* is so essential to the character of true Christians, that the word of their God denominates them from that very thing *believers;* then, the Unitarians, themselves being judges, are far enough from being Christians!

ORIGINAL LETTER OF THE REV. G. WHITEFIELD.

London, Jan. 6th, 1767.

What is this I hear? Even the bloody trade of war yields not only clients to, but preachers of, the blessed Jesus. His love constrains me (though unworthy the name and title of a common soldier) to exhort a captain to keep his rank, march on, and fight the good fight of faith till called to inherit and lay hold on eternal life.

Prevent thy foes, nor wait their charge,
But call the ling'ring battle on.

The King's business requires haste. We want some light horse—some honest hearted, single-eyed irregulars. These are the ram's horn, or rather, the gospel battering rams, that must blow and throw down proud Jericho's towering walls A sea-captain, through Christ strengthening him, is doing execution at the Tabernacle The same rampart is, at any time, at a land-captain's service. Good Lady Huntingdon (that glorious gospel star) wishes you much prosperity. How gladly would I have met you at Northampton! Bodily weakness prevented. At present, through unmerited mercy, I am a little braced up. Oh for a spring campaign! Oh for heaven! Oh for Christ, the heaven of heavens! But I forget myself. Excuse the freedom. The Lord Jesus be with your spirit. As less than the least of all, for his great name's sake, I beg leave to subscribe myself, my dear sir, your willing servant,

G. WHITEFIELD.

To Capt. Scott, now [1767] *quartered at Leicester.*

From the Recorder & Telegraph.

We have great pleasure in being able to add another, to the many evidences that God does answer prayer for our Literary Institutions in the following extract of a letter from a student in MIDDLEBURY COLLEGE, to a gentleman in this city, dated October 19th, 1825:—

In our College, the still small voice of God is heard, speaking conviction to the hearts of the impenitent. The greatest share of those who are without hope, are making the interesting inquiry "What shall I do to be saved?" Three have expressed hopes, and three more give satisfactory evidence of having passed from death unto life. Our prospects in College are more encouraging every hour. But the work stops not here. There is a cloud, the bigness of a man's hand, gathering over the inhabitants of this *town*, and there is "a sound of abundance of rain." In a few families, in different parts of

the town, almost every individual member is beginning to tremble, in view of his alarming situation. O pray continually for the prosperity of Zion in this place.

SYNOD OF PHILADELPHIA.

Extract from the minutes of the Synod of Philadelphia, at their meeting held in Baltimore, between October 27, and November 1, 1825.

[PUBLISHED BY ORDER OF SYNOD.]

Whereas, The Rev. John M. Duncan, and the Rev. Charles G. M'Lean, did receive from the late Second Presbytery of Philadelphia, a certificate of dismission and recommendation, which they presented to the Presbytery of Baltimore, and were not received by said Presbytery, because they were understood to disown and oppose the Confession of faith and form of government of the Presbyterian Church in the United States;—And whereas the said Rev. Messrs. Duncan and M'Lean, are not at present constituent members of any Presbytery;—Whereas, by an act of the last General Assembly, passed on the 26th day of May, A. D. 1825, it has been decided that ministers dismissed by a Presbytery now extinct, and not received into any other, are to be considered as under the direction of their proper Synod, and ought to be disposed of as the Synod may order;—And whereas, it appertains to the Synod to "erect new Presbyteries, and unite or divide those which were before erected," and "generally to take such order with respect to Presbyteries, sessions and people under their care, as may be in conformity with the word of God and the established rules, and which tend to promote the edification of the church"—chap. xi. sec. 4, of the form of government;—And whereas, the said Rev. John M. Duncan, and Rev. Charles G. McLean, did yesterday, in open Synod, declare that they had withdrawn, and did withdraw from all connexion with this Synod, and all Presbyteries under the care of the General Assembly:

Therefore, resolved, That the pastoral relation, heretofore subsisting between the Rev. John M. Duncan and "the Associate Reformed Congregation of Baltimore," be, and the same hereby is declared to be dissolved, *by his withdrawing from, and declining the jurisdiction of the Presbyterian Church in the United States of America;* and said congregation is hereby declared to be vacant, and is attached to, and put under the care of the Presbytery of Baltimore.

Resolved, moreover, that the pastoral relation hitherto subsisting between the Rev. Charles G. McLean, and the congregations of Gettysburg and the Hill be, and the same hereby is declared to be dissolved, *by his withdrawing from and declining the jurisdiction of the Presbyterian Church in the United States of America;* and said churches are hereby declared to be vacant, and are attached to, and put under the care of the Presbytery of Carlisle.

PROGRESS OF METHODISM.

From the minutes of the Methodist Episcopal Church for the present year, we learn that upwards of *nineteen thousand members*, with a proportionate number of preachers, have been added to the connexion. This is a larger increase than our church has witnessed for several years, and is calculated to excite a spirit of gratitude and praise to the common head of the militant church.—*Meth. Rec.*

AMHERST COLLEGE.

We have received a Catalogue of Amherst College for October, 1825, from which it appears that the whole number of students belonging to the Institution, is 152. An estimate of the principal items of expense for a year is given as follows: College bills $36, board 50, fuel and light 5, washing 5. Total $96.—*Rec. & Tel.*

THE LUMINARY.

"Quare quis tandem me reprehendat, si quantum caeteris, ad *ipsam requiem animi et corporis*, conceditur temporis; tantum mihi egomet ad haec studia recolenda sumpsero."—*Cic. pro Archia*

LEXINGTON:
WEDNESDAY, NOVEMBER 30, 1825

The following interesting obituary is from a female pen. We greatly admire the simplicity and gospel spirit of this notice; and our personal acquaintance with the deceased puts it in our power amply to confirm the statements of this delicate and faithful record. We shall be greatly gratified to receive more communications of the same spirit from our female friends.

DIED—In Winchester, on Saturday Nov. 19th, Mrs. LUCY L. KEITH, aged 24 years.

Mrs. Keith was a native of Vermont, and had the happiness to be the child of pious parents—the subject of ardent prayer. She was left an orphan at fifteen; but He in whom the fatherless find mercy, was pleased to call her his own, and in less than two years after the death of her father, she made a public profession of her faith in the Divine Saviour, and became a member of the Presbyterian Church in Farmington, Connecticut. For six years previous to her death, she resided in Winchester, Kentucky: first as a teacher of young females, and for the three last years, she occupied the still more responsible stations of a wife and mother. In all these situations she maintained a Christian walk and conversation; manifesting great concern for the prosperity of all Christian denominations, and a lively interest in the success of every plan for the promotion of the Redeemer's cause in the world.

Her bodily afflictions were almost uninterrupted during the last two years of her life; but she bore them with fortitude and patience, often saying they were less than she deserved. Only two days previous to her death, she was looking forward to an expected communion season with feelings of intense interest; but ere that season arrived, she was called from time to eternity, and is now, we trust, in the presence of her Lord, where there is fullness of joy.

Her afflicted husband, her only sister, and a numerous circle of friends, mourn *their* loss, while they rejoice in the consummation of *her* happiness.

From a subscriber in Indiana.

DIED—On the 6th inst. in Clark county, state of Indiana, of a few days illness, SUSANNAH V. RODGERS, aged 20 years, 8 months, and 1 day. She possessed an amiable and affectionate disposition, was beloved by her friends and acquaintances, and her death will long be regretted by all who knew her. In her last moments, she gave her friends full assurance that she would soon enter into the participation of those joys which are had in reserve at the right hand of God for all who love him.

The holy triumph of her soul
Did death itself outbrave,
Left dull mortality behind,
And flew beyond the grave.

There where our blessed Jesus reigns,
In heaven's unmeasured space,
She'll spend a long eternity
In pleasure and in praise.

KENTUCKY LEGISLATURE.

IN SENATE.

Nov. 10, 1825.

RESOLVED, by the General Assembly of the Commonwealth of Kentucky, That the Trustees of the Transylvania University, be respectfully requested to furnish to the Senate and House of Representatives of Kentucky, information on the following points:

1st—The amount of funds belonging to that institution at this time. inclusive of the lot of ground and improvements, on which it is located, and how are those funds vested?

2d—What is the annual revenue of the institution, and from what sources derived, designating the amount from each?

3d—What property and other funds belonged to the Transylvania University at the time the act of Union passed, uniting and incorporating the said Seminary and the Kentucky Academy, and how were they disposed of or vested?

4th—What funds were derived to the University from the Kentucky Academy, by the act of Union?

5th—What property, and other funds belonged to the University, at the time the act passed, on the — day of ——, appointing a new Board of Trustees, and making the University a State Institution?

6th—What donations of land and money, designating each, have been made to that institution since that period, and how have they been applied or vested?

7th—What property and other funds belonging at this time to the University, and how vested?

8th—What is the state of the refectory or boarding house, if any, with the price of boarding; and if the refectory has been discontinued, the reasons for the discontinuance are requested, with information of what use the house used for a refectory has been applied?

9th—The number of Students in the University at the time the act passed making it a State Institution.

10th—The present number of Students in the University, designating separately the Medical and Law Students, and those in the Grammar School and College.

11th—The salary and other emoluments of the President, derived from private Lectures or Classes, signing Diplomas, and the fees charged for each; the salaries and emoluments of the other professors, and how paid, whether in specie or paper currency.

12th—The practice among the professors of giving private lectures, attending private classes, and emoluments derived to the professors from them

13th—The number of Diplomas granted by the institution within the last two years, designating the number granted in each year.

14th—The number of professors in each department of the institution, designating the name & title of each, with the duties assigned them, and what portion of the day are they severally employed in attending to their classes respectively

15th—What are the amount of debts owing by the institution, and to whom?

16th—Will the revenue of the institution be sufficient to sustain it with the present salaries and expenses?

17th—The prices of tuition in the several departments of the University.

18th—*Resolved further*, That said Trustees lay before each house of the General Assembly, the above information, on or before the 28th day of this inst.

From the London Magazine.

THE JOURNAL OF A DETENU,

AN EYE WITNESS OF THE EVENTS IN PARIS DURING THE FIRST FOUR MONTHS OF 1814.

The very curious and interesting notes of the following Journal, contain some important contributions to the history of the most eventful period of modern Europe. The winter of 1813 and 14 was daily pregnant with unexpected and remarkable events.

1814. JANUARY.

Towards the end of January, the dreams of power, security, and reliance on the omnipotency of their arms, which the French had so long indulged, vanished before their increasing

dangers. The Parisians of every class of society laid in, to the full extent of their circumstances, stores of flour, rice, vetches, white beans, potatoes, salt pork, and red herrings. The bakers received orders from the police to lay in a stock of flour. Yet few persons would openly acknowledge, or even bring themselves to believe, that the enemy would dare to attack the capital. All they would admit was, that it might be so surrounded as to have all supplies of provisions cut off.

A paper was stuck at the base of the column which supported the statue of Napoleon in the Place Vendome; on it was written, "Pas-ez vite; il va tomber."

Jan. 1.—The allied army crossed the Rhine: this was not officially noticed in the Moniteur until the 23d, and then said to consist of 50.000 men.

23.—Sunday. The *officers* of the National Guard received orders to attend at the palace of the Thuileries in the Salon des Marechaux; this saloon is a square, taking up the whole of the first floor of the centre tower, and receives its name from the whole length portraits of the marshals being hung round it.

Why the officers were thus summoned they did not know: nearly nine hundred attended, all in new uniforms, and formed on each side of the apartment. The Emperor passed through according to custom, as he went to mass in the chapel, and was saluted with the cry of Vive l'Empereur. On his return he came in at the door from the great staircase, walked round the room, and then placed himself in the middle. At this moment the empress entered, accompanied by the countess Montesquieu. This lady, and not the empress, as was said in some of the newspapers, carried the king of Rome in her arms. The family walked round, and advancing into the middle of the apartment, the Emperor, in a firm voice, said that a part of the territory of France was invaded, that he was going to put himself at the head of his troops, and hoped, with God's help and the valour of those troops, to drive the enemy beyond the frontiers. Here, taking the empress in one hand, and the king of Rome in the other, he continued, "but if they should approach the capital, I confide to the courage of the National Guard, the Empress, and the King of Rome:" then correcting himself, he said, with a voice of emotion, "my wife and child."

This produced the wished for effect: several of the officers stepped from their places, and approached nearer to him; a considerable number was in tears, and among that number were many who were far from being admirers or willing supporters of the Imperial government, but who were impressed by the scene.

The manifest public opinion underwent a total change after the 4th of February, when the result of the battle of Brienne transpired. The approach of the allied army was then known, and it was even expected at Paris in the course of the next ten days. To have doubted this, or the inability to resist them, would have made a person suspected of being in the pay of the police, and all seemed ready to humble themselves before the advancing enemy. A greater number of persons than usual visited the Museum of the Louvre to take a farewell look at the pictures, not doubting that the allies would imitate the example of the French and carry them all away. A considerable number of the more wealthy inhabitants of Paris employed capenters, joiners, and masons, in making hiding places for their plate, money, and portable articles. But no sooner did the news arrive of the battle of Champaubert, and a column of prisoners was exhibited to the versatile and sanguine Parisians, than a paroxism of confidence was excited, and the universal cry was,

that "not one of these insolent invaders would recross the Rhine."

About the 5th, the passport office at the Prefecture of Police was daily thronged with ladies, who, fearing the arrival of the enemy, hastened to quit Paris, with their children, and take refuge in Normandy, Touraine, and the western parts of France. Thirteen hundred passports were delivered in one day.

10.—Bills stuck up about Paris, containing an invitation from the Prefect of the departments of the Seine, to the inhabitants of Paris to furnish the hospitals with 6000 bedsteads, 8000 straw mattrasses, 7000 mattrasses, 6000 bolsters, 18,000 sheets, 3000 blankets, 24,000 shirts, 12,000 caps, half a pound of lint, and one pound of linen rags with each bed, and money to purchase cooking vessels. This was solicited for the newly established military hospitals, accompanied with a threat that if not complied with, the sick would be quartered upon the inhabitants.

But previous to this notice, most of the females in the higher and middling classes employed their leisure minutes in the tedious process of unravelling rags to make lint for the wounded, woven lint being unknown in France. This was the evening occupation at almost all the houses I frequented, and I saw at Malmaison the Empress Josephine herself set the example, and all her ladies in her drawing room thus employing the evening.

The Saltpetriere was the asylum for indigent, aged, infirm, and insane females; these miserable objects were driven from the wards they inhabited, and forced into the workshops of that extensive establishment, and the wards filled with the sick and wounded military. From the middle of February to the end of March, seven thousand six hundred and nine were brought into *this* hospital from the army. The greater number of these labouring under typhus and chronical diarrhœa, resulting from bad, or rather the almost total want of nourishment. Such was the confusion in the administration of the hospital, that there was no wood for fuel, or even charcoal for heating the tisanes, which from the severity of the weather were frozen. The broken windows remained so; this, though it saved those attacked with fever, killed the pulmonary patients. Numbers of raw conscripts died of a pulmonary consumption, before they had been a month on march, and without having received any medical assistance. Contagion reigned to such a degree in the Salpetriere, that out of six physicians and surgeons who attended there, three died, and Dr Esparon, from whom I received this information, attributed his preservation to taking an additional quantity of strong coffee. All those who sorted the dead soldiers' clothes died; as did also the man who fumigated the wards with chlorine. The wool of the mattrasses was neglected to be washed; this also contributed to propagate the contagion, which was so much dreaded, that the drivers of the cabriolets and fiacres could not be induced to approach the hospital with a fare.

There were at this time, from eighteen to twenty thousand sick and wounded from the army in Paris.

GREECE.

Extract of a letter from Dr. Howe, dated Hydra, July 30th, 1825.

"The fleet have got ready for sea; in fact fifteen brigs, with 10 brulots, are already before Missolonghi, which was blockaded by a small Turkish squadron; we wait with anxiety for the result of a battle, which we are sure the Greeks will offer. If the Turks retire into the Gulf of the Lepant, it was determined that they should be followed, and attacked by the fireships. The rest of the fleet are leaving port this day, and will go in two divisions, one to protect Samos, which is threatened; the other

will proceed to Alexandria, to watch, and if possible, to oppose the carrying of more troops from that place to the Morea, by the fleet of Mechmet Ali The fleet of Hydra have done well this season, and are every day bringing in prizes; these prizes are Austrian merchantmen, which are chartered at Alexandria or Constantinople, and despatched to the Morea, with all kinds of provisions, warlike stores, &c. destined for the army. The Greeks take the vessels, but are not able to hold any thing more than the cargoes.

"A week since a Greek brig fell in with an Austrian 54 gun ship, convoying eleven vessels: the Greek made signals for a fire ship to come up, and then asked of the Austrian frigate permission to examine the vessels. This was absolutely refused, and the frigate threatened to fire. if he did not steer off. This the Greek did, but kept hovering around, until luckily he espied six more Greek brigs at a distance; he made signals, and then dexterously throwing himself between the frigate and her convoy, and getting his fireship to windward, he told the Austrian to fire and be d——d; this he did not choose to do, but hoisted all sail and escaped with three of his convoy;—the eight others falling into the hands of the Greeks, who found them to be lawful and valuable prizes.

"About the same time happened another affair, shewing the treachery of the Austrian, and the gallantry of the Greek sailors.—A Greek vessel hailed an Austrian, and asked to see her papers: "Very well, come on board" Accordingly a boat put off with seven men, entirely unarmed. The officer was pressed by the Austrian captain to come below; but he beginning to suspect foul play, refused—when a signal was given, and twelve armed men rushed upon the Greeks.—Their officer was shot through the breast, but in his agony still undaunted, he wrested the sword from the captain's hand, slew him on the spot; and his followers imitating his example soon armed themselves, and though most of them were wounded, they cleared the deck and kept down the rascals, till their own brig came up, and brought the Austrian into port. She is a beautiful brig, carrying 12 guns, and superior to any vessel in the Greek fleet. The Austrians say they were insulted; be this as it may, the Greeks who visited her, were entirely unarmed, to shew that their intentions were not hostile.

"The Greeks have burnt in this seaport about 50 transports, among which are 42 under Austrian colours, two or three English, and the rest French. There is in the employ of the Turks a brig from Boston, but I shall not at present mention her name, or that of her captain, though I have them in my possession."

THE GREEK MANIFESTO.

The London Courier of September 21st, contains what is stated to be the "Manifesto of the Greek nation." or in other words, the official act of "the clergy, the representatives of the people, the civil officers, and the military officers, both of the navy and army," offering to place themselves under the absolute defence of Great Britain. After a pretty long preamble, enumerating the causes which have led to the measure, they decree as follows:

"The Greek nation prescribes, resolves, decrees, and approves as follows:

"Art. 1. By virtue of the present act, it voluntarily places the sacred deposit of its liberty, its national independence, and its political existence, under the absolute defence of Great Britain.

"Art. 2. This fundamental act of the Greek nation shall be accompanied by an explanatory memorial, addressed in duplicate to the government of his Britannic Majesty."

THE WAR IN INDIA.

Burmese War.—Calcutta papers to the 28th of April, received at Liverpool, announce the capture of Arracan by the British forces under the command of Brig Maj. Gen. Morrison. The city contained 90,000 inhabitants two days before its capture, nearly all of whom fled before the surrender. It is mentioned that during the engagement a shot struck the scabbard of Gen Morrison's sword, which knocked him off his horse, without injuring him in any material way.

The main army under Sir Archibald Campbell had been compelled to make a retrograde movement of 40 miles in consequence of the division under Gen. Cotter. Sir Archibald had invested the place into which the Bundloo had thrown himself, with about 30,000 troops, and hoped speedily to take the place The Burmese had made two desparate sorties with their war elephants, but were driven back. 100 pieces of cannon were ready to open their fire upon the Burmese. [*Rec. & Tel.*

BURMESE WAR

The capture of Arracan by the British East India troops, which we noticed a short time since, is confirmed by subsequent advices from India. The official account of the transaction, dated April 2d, says, "The Almighty has been pleased to crown the exertions of the south eastern division of the army with complete success. Arracan was yesterday taken, and the 10,000 men that acted under Atown Mungza have, as a military body, been nearly annihilated." The British loss was trifling, not exceeding twenty or thirty killed.

[*N. Y. Observer.*

From the New York Gazette.

The Brandywine.—We have been permitted to make the following extract from the letter of an officer of this frigate, to his friend in this city, dated at Cowes, the 3th ult:

'A fortunate gale drove us into this port yesterday: we were on our way from Havre to Gibraltar We arrived at Havre on the 4th, landed General La Fayette and suite the next day, and immediately after sailed for Gibraltar. We had scarcely cleared Cape La Hogue before we took a violent gale from the westward, and were so fortunate as to arrive here in safety. We will probably remain long enough to refit our ship, when we shall again attempt to reach Gibralta[illegible] We have had a constant gale ever since we left the Capes of Virginia; and since I have been to sea, I have never known so unpleasant a passage.—The General came on deck only four times. He was confined to his bed almost all the time by sea sickness, combined with an attack of the gout in his right knee.'

NEW YORK, Oct. 28.

Growth and prosperity of N York.—In the Daily Advertiser of this morning, we find the following comparative statement of the population of New-York for 35 years:

The city contain'd in	1790 but	33,131
	1800	60,489
	1810	96,373
	1820	128,605
	1825 abont	170,006

The Louisiana Gazette of the 12th ult. printed at New-Orleans, contains the following article:

"While in search of one of my negroes a few days since, I noticed a strange black with the letters "B. M." *branded with a hot iron on his bosom.* Upon inquiring, I find that by this way the famous Baron of France identifies his property."

THE YEAR OF JUBILEE.

As the next year will be the *fiftieth year* of American Independence, it has been proposed that the next Anniversary shall be observed as a JUBILEE. The following is a part of the instruc-

tions of Moses for the Jubilee of the Israelites: "And ye shall hallow the *fiftieth year*, and *proclaim liberty* thro'-out the land to *all the inhabitants thereof*" May we not then hope that the year 1826 will be emphatically a year of benevolent exertion for the redemption of the slaves of the United States, and that so much at least will be done, as to "proclaim" a public resolution, that a second "fiftieth year" shall not find a single *slave* in the land.

Friend of Peace.

Poisonous Cheese.—The Salem Observer says, that several cases of dangerous sickness have recently occurred in that town, from eating poisonous cheese; and that the poisonous quality was undoubtedly communicated by the substances used for coloring the cheese.

Dr. Henry James Anderson was, on Friday, unanimously elected professor of mathematics in Columbia College, New-York.—*Nat. Gaz.*

The Trenton True American mentions that the public Fund in New Jersey, for the establishment of free schools for the instruction of the poor, has grown to the sum of $200.909; and that there is reason to expect an immediate addition to it of 100.000 dollars,—balance in the state Treasury.—*Ib.*

After the next year, candidates for admission into the Theological Seminary at Andover, are to be examined concerning their knowledge of the elements of Hebrew. It may be anticipated that this requisition will no doubt do much to raise the standard of Theological education in the country; nor, when it is considered how easy the attainment in question is made by the most ordinary capacities, is there any reason to fear it will bear hard on any who are not exceedingly defective in industry and application of mind?

American Journal.

DUELLING.

In the year 1751, two military officers who were stationed in the garrison of Dublin, quarrelled over their glass about some ladies, and one of them sent a challenge the following morning to his companion, to which the latter returned the following sensible answer:—"Sir, I reckon it my peculiar happiness, that I can produce the officers and soldiers who witnessed my behaviour at Fontenoy, as evidences of my courage. You may endeavor, if you please, to propagate my refusing your challenge, and brand me with cowardice; but I am fully convinced that nobody will believe me guilty, and every body will see that you are malicious. The cause in which we quarrelled was a trifle; the blood of a soldier should be reserved for a nobler purpose. Love is blind, resentment mean, and taste capricious; and it ought to be considered, that murder, though palliated by a false shew of honour, is murder still, and calls for vengeance."—*Eng. pap.*

There is in the island of Naxos, an ancient unfinished statue of Bacchus, of such an enormous size, that a party of modern travellers are said to have spread a cloth upon the beard, and made it serve as their breakfast table.

Diorama.—A new picture has lately been opened at the Diorama in Paris, which represents an effect of fog and snow. The view is taken across a gothic vestibule in perspective, behind which nothing is at first discovered but a dim horizon. By degrees the fog disperses and affords peeps of a vast forest of firs and larches, in an immense valley. To obscurity a brilliant light gradually succeeds. The vapours rise, the sky is illuminated, and the tops of the mountains show themselves. Report speaks highly of the skill with which these changes are produced.—*Nat. Gaz.*

POETRY.

From Dr. Watts' Lyric Poems.

CONVERSE WITH CHRIST.

I'm tired of visits, modes and forms,
And flatt'ries paid to fellow-worms:
Their conversation cloys:
Their vain amours, and empty stuff:
But I can ne'er enjoy enough
Of thy best company, my Lord, thou life of all my joys,

When he begins to tell his love,
Through every vein my passions move,
The captives of his tongue:
In midnight shades, on frosty ground,
I could attend the pleasing sound,
Nor shall I feel December cold, nor think the darkness long.

There while I hear my Saviour God
Count o'er the sins (a heavy load)
He bore upon the tree,
Inward I blush with secret shame,
And weep, and love, and bless the name
That knew not guilt nor grief his own, but bore it all for me.

Next he describes the thorns he wore,
And talks his bloody passions o'er,
Till I am drown'd in tears:
Yet with the sympathetic smart
There's a strange joy beats round my heart!
The cursed tree has blessings in't, my sweetest balm it bears.

I hear the glorious suff'rer tell,
How on his cross he vanquish'd hell,
And all the pow'rs beneath:
Transported and inspir'd, my tongue
Attempts his triumphs in a song.
How has the serpent lost his sting, and where's thy victr'y death?

But when he shows his hands and heart,
With those dear prints of dying smart,
He sets my soul on fire,
Not the beloved John could rest
With more delight upon the breast,
Nor Thomas pry into those wounds with more intense desire.

Kindly he opes to me his ear,
And bids me pour my sorrows there,
And tell him all my pains:
Thus, while I ease my burthen'd heart,
In ev'ry woe he bears a part,
His arms embrace me, and his hand my drooping head sustains.

The Winter Session of the Theological Seminary, in Princeton, was opened on Thursday the 10th Nov. The number of new students added, we learn, is rather greater than usual; so that the whole number, for the ensuing year, is likely to be considerably above *one hundred.—Am. Journal.*

On Wednesday last, the Rev. Dr. S. S. WOODHULL was inaugurated Professor of Ecclesiastical History, Church Government, and Pastoral Theology, in the Seminary of the Reformed Dutch Church at New Brunswick—*Ib.*

At an ordination held in St. Andrew's Church in Philadelphia, on Sunday, October 30th, Mr. Greenbury W. Ridgley was admitted by the Rt. Rev. Bishop White, to the Order of Deacons. Morning prayer was read by the Rev. James Milnor, D. D. Rector of St. George's Church, New-York, and the candidate was presented by the Rev. G. T. Bedell, Rector of St. Andrew's. The sermon was by the Bishop, from the text, Revelations 2d chapter, and last clause of the 10th verse "Be thou faithful unto death, and I will give thee a crown of life."—*Ib.*

In 1819, there were 400 vacant congregations in the Presbyterian Church of the United States; and in 1823 the number had increased to 769.—*Ib.*

FOR SALE,

At the office of the Western Luminary, Dr. Alexander's "Evidences of Christianity," price $1 25 specie,—Jenyns' "View of the Internal Evidence of the Christian Religion," price 50 cents specie,—and Scougal's "Lif of God in the Soul of Man," price 60 cts. specie.